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tree, also known generally as 'bush banana', of which the native name is *wirtsun*; the liquid contained in this is not good for drinking. Its trunk is black, much thicker, and consists of a single stem only. Neither *oban* nor *wirtsun* produces edible fruit, except for parrots. The leaves of the former, but not the latter, are frequently used to cover cooking-pots in which taro, &c., is being boiled.

No fermented drink of any sort is manufactured, and fortunately the natives have no access to European intoxicants, traders and planters being forbidden by the Government to supply them with beer or whisky, on pain of heavy penalties. Their comments on the behaviour of drunken white folk are not flattering.

MEALS AND MANNERS

Two meals a day are generally prepared, one in the morning, before setting out for the day's activities, and one at dusk, after returning from the taro garden, the bush, or the fishing grounds. There is much impatience if food is not immediately forthcoming when wanted. '*Io to met a bios!*' is the exact equivalent of our 'I am dying of hunger!'

They begin their day at sunrise, but they do not immediately eat their meal. They will sit or stroll about in the sun, enjoying its warmth before it rises high enough to become uncomfortably hot. At their leisure the women prepare some taro, either by putting some on to boil or by uncovering the oven where it has been cooking slowly all night. Fish are often eaten cold, having been cooked the day before and put aside wrapped up in leaves, or they may be heated on the embers. A typical meal which I shared with them at this time of day consisted of boiled taro, a quantity of small shell-fish, boiled, the water in which these had been cooked, and two kinds of bananas, one boiled and the other roasted on hot stones.

After taking their time over this meal they disperse to their several devices, taking with them some cold taro in a coco-nut-leaf basket, to eat at intervals during the day or during rest intervals en route if they are going a journey. Any taro still remaining will be put into a similar basket and hung up in the rafters of the hut, where any member of the household can help himself whenever he feels inclined.

The second meal of the day is considered the principal one. The women set about preparing it as soon as they come back from

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water; cooking pots, bought from Malasang; and such baskets as they choose to make. Each woman also owns a hood for observing the rules of avoidance. Both sexes cherish their woven armlets, necklaces, and other ornaments, their pipes, and their decorated lime-pots, though these are now giving place to tins obtained from the white man. Most people now possess trade knives for cutting bush, weeding, &c., and some few also axes and adzes. This makes no claim to be an exhaustive list of personal possessions, but it does, I think, include the bulk of them. Although these people take pleasure in ownership, and are as delighted as children at the acquisition of, say, a specially large or good knife (I have seen a man doing a dance of joy at one which I had given him) or a string of beads, they do not seem to strive particularly to amass quantities of possessions, beyond what they need for their own use. 'Riches' consist of ceremonial currency and pigs, everything else is incidental. Ornamented spears used to rank in this category, and still do in the central mountain districts, there forming part of the transactions connected with marriage, as do also stone axes, which are no longer valued in the coastal districts.

Records of possessions.

To keep a record of the number of coco-nut trees owned by the inhabitants of the village, bundles of the stiff centre rib of the coco-nut leaf frond are kept, containing one rib for each tree. A tally of pigs is kept by making notches on a stick. All the pigs belonging to the village are recorded—or are supposed to be recorded—on one stick, but this does not mean that they are communally owned. These records are required by the Government and the bundles and sticks are given to the District Officer at his official visit. I do not think any record would be kept except for this requirement, and its accuracy is open to considerable doubt.

ATTITUDE TO THEFT

To steal ceremonial currency made of teeth (*imun*) is a major offence, one of the two such offences recognized by these people, the other being to take another man's wife, for which the same word (*a mot*) is used. The customary punishment is that the convicted person shall be taken to the beach and all who wish shall have the right to shoot at him with spears and arrows. He is,